

THE
TRIUMPH
OF
TRUTH AND GOOD SENSE;
OR,
AN EXPOSÉ
OF
QUACKS AND QUACKERY.

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The world is nat'rally adverse
To all the truth it sees or hears;
But swallows nonsense and a lie,
With greediness and gluttony;
And though it have the pique, and long,
'Tis still for something in the wrong.
HUDIBRAS.

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THE
TRIUMPH OF TRUTH, &c.

IN all ages and times the world has been led astray by the most incredible things: the most unpardonable credulity is the radical vice of the human species; and daily experience sufficiently proves it to be an arduous task to eradicate prejudices which are deeply rooted in the human mind, and that it is little better than to vociferate in a wilderness, by attempting to correct errors, which are unfortunately an attribute of mankind. An ancient philosopher pretended therefore, not without some reason, that truth was only to be found in a well of an immense depth; in other words, that it is no easy matter, after having left her dark abode, to appear in her original brilliancy before the eyes of the astonished multitude. The immortal Socrates, who consecrated all the moments of his life to truth and useful purposes, and from whom it was said that he brought philosophy from Heaven to inhabit among men, was condemned to swallow poison, for having been too bold in asserting undeniable truths. In spite of this, I will console myself with the adage,

that—If a man's words are misrepresented, the consciousness of his good intentions makes him despise the petty observations of ignorance and malice. It is very common to assume a dictatorial and decisive tone, when we wish to adopt an opinion which is not corroborated by accurate observation ; often we neglect the things under our noses, and, regardless of what is within our reach, pursue what is remote and extraordinary. Men readily believe what they wish to be true ; the facility of abounding more or less in happy thoughts, specious reasonings, and ingenious explanations, makes them neglect to investigate the real causes of things. The authority of great names makes us often swear to their dogmas ; and the natural propensity of men, rather to believe than to disturb their brains by thinking, has often been the fruitful mother of error, and the means of checking the progress of reason, and the advancement of natural truth. In this way the most indifferent medicines have been asserted to possess the most miraculous properties. Based upon such authority, quack or patent medicines have got into repute, and it will require more than Herculean labour to cut the monstrous heads off this Hydra. Doctor Goldsmith, in speaking of quacks, makes the following beautiful remarks :

“ Whatever may be the merits of the English in other sciences, they seem particularly excellent in the art of healing. There is scarcely a disorder incident to humanity, against which they are not possessed with a most infallible antidote. The professors of other arts confess the inevitable intricacy of things ; talk with doubt, and

decide with hesitation ; but doubting is entirely unknown in medicine ; the advertising professors here delight in cases of difficulty : be the disorder never so desperate or radical, you will find numbers in every street, who, by levelling a pill at the part affected, promise a certain cure without loss of time, knowledge of a bedfellow, or hinderance of business.

“ When I consider the assiduity of this profession, their benevolence amazes me. They not only in general give their medicines for half value, but use the most persuasive remonstrances to induce the sick to come and be cured. Sure, there must be something strangely obstinate in an English patient, who refuses so much health upon such easy terms : does he take a pride in being bloated with a dropsy ? does he find a pleasure in the alternations of an intermittent fever ? or feel as much satisfaction in nursing up his gout, as he found pleasure in acquiring it ? He must, otherwise he would never reject such repeated assurances of instant relief. What can be more convincing than the manner in which the sick are invited to be well ? The doctor first begs the most earnest attention of the public to what he is going to propose ; he solemnly affirms the pill was never found to want success ; he produces a list of those who have been rescued from the grave by taking it : yet, notwithstanding all this, there are many here who now and then think proper to be sick. Only sick, did I say ? There are some who even think proper to die ; though they might have purchased the health-restoring specific for half-a-crown at every corner.

“ I am amazed that these doctors, who know what an obstinate set of people they have to deal with, have never thought of attempting to revive the dead. When the living are found to reject their prescriptions, they ought in conscience to apply to the dead, from whom they can expect no such mortifying repulses ; they would find in the dead the most complying patients imaginable : and what gratitude might they not expect from the patient’s son, now no longer an heir, and his wife, now no longer a widow. Think not that there is any thing chimerical in such an attempt ; they already perform cures equally strange. What can be more truly astonishing, than to see old age restored to youth, and vigour to the most feeble constitutions ; yet this is performed here every day : a simple electuary effects these wonders, even without the bungling ceremonies of having the patient boiled up in a kettle, or ground down in a mill. ^{For} The physicians here (quacks) go through the ordinary courses of education, but receive all their knowledge of medicine by immediate inspiration from heaven. Some are thus inspired even in the womb, and what is very remarkable, understand their profession as well at three years old as at threescore. Others have spent a great part of their lives unconscious of any latent excellence, till a bankruptcy, or a residence in jail, have called their miraculous powers into exertion. And others still there are, indebted to their superlative ignorance alone for success ; the more ignorant the practitioner, the less capable is he thought of deceiving. The people here judge as they do in the east, where it is thought absolutely requisite that a man should be an

idiot before he pretends to be either a conjuror or a doctor. When a physician, by inspiration, is sent for, he never perplexes the patient by previous examination; he asks very few questions, and those only for form sake; he knows every disorder by intuition, he administers the pill or drop for every distemper, nor is more inquisitive than the farrier while he drenches a horse. If the patient lives, then has he one more to add to the surviving list; if he dies, then it may justly be said of the patient's disorder, that, as it was not cured, the disorder was incurable."

Notwithstanding the impudent quack deceives unblushingly the public, and degrades by his odious actions the profession, whose titles and claims he fraudulently has usurped, it will be ever a heartfelt satisfaction to the honest and ingenuous mind of the well informed physician and surgeon (whose number is not limited to a few), in this town, to know that men of sense at all times will duly appreciate his talents. They know that it is not an easy task, to devote our whole life for the welfare of our fellow-creatures, to breathe a polluted air in those receptacles of human infirmities, where the living appear often more hideous than the dead, where the immediate contact of the sufferers proves often fatal; they know that the intrinsic merit and talents of the skilful practitioner can neither be enhanced, nor depreciated, by the praises and approbation of a few highly-scented ladies, who fancy they can establish the reputation of their physician, even as that of their hair-dresser and milliner. The truly wise man, says Biot, is he who consecrates his life to the study

of nature, his happiness and domineering passion is concentrated in this: the pleasure of making discoveries occupies him more than the care to prove them; he values above all things the judgment and approbation of those learned men, who have given proof of talent and genius in similar pursuits. He wants judges still more than admirers; anxious to enrich himself by the discoveries of others he ponders them with justice and interest, gives them exactly the degree of certitude they ought to possess; and always ready to accept truth, to reject errors, he maintains his mind constantly in this enlightened and philosophical doubt, which, according to Bacon and Descartes, constitutes the principle of true science. The quack, on the contrary, wants external show: instead of addressing himself to competent judges, he refuses to submit to their judgment, accuses them often of exaggerated severity, nay, even of envy, and injustice. He appeals to the multitude; the public papers establish the ephemeral theatre of his fame, praise his pretended discoveries, and afford him opportunities to boast and vent them out with impunity.

The existence of quacks, dates from time immemorial, and seems, unfortunately, to be an evil inherent in human nature. Wherever there are medical men, we are sure to find quacks; thus we see in the same country, growing promiscuously, the most salutiferous herbs, and the most dangerous poisons. Few persons visit a patient, and hear his complaint, without proposing a remedy; this remedy is invariably proclaimed as infallible, and as having been tried

under similar circumstances ; the conviction of the efficacy of the proposed medicine undoubtedly originates from noble motives, but few persons perceive that they often praise or condemn things of which they are utterly ignorant. Gonelle, the jester of the Marquis of Ferrara, being asked what sort of business was most general among men, pronounced it to be quackery, and laid a wager to that effect: pretending one day to suffer severely from toothache, and having his face wrapt up, he appeared at court, and put down in his tablets several hundred names of those who had given him advice, and among the rest the Marquis himself, because he had said, I know a remedy that will do you good, take such or such a thing, and you will be cured. It is remarkable, says Dr. Gregory, that of the fruit of medical knowledge it is very easy to get a mouthful, and very difficult to get a bellyful, it being in such general request; and still more remarkable, that the smallest portion of it, so small a portion as to elude all observation, often produces more violent effects than the largest quantity of it that any person has hitherto been able to procure for himself. In some constitutions, the effects of a small mouthful of that unlucky fruit are much more alarming than those of deadly nightshade, or the strongest Scotch Whiskey. John Atkins, an old navy surgeon, observes, that our inability, upon all occasions, to appreciate the efforts of nature in the cure of diseases, must always render our notions with respect to the powers of art, liable to numerous errors and multiplied deceptions. Nothing is more natural, and, at the same time, more erroneous than to attribute the cure of a disease to

the last medicine that had been employed. The advocates of amulets and charms have ever been thus enabled to appeal to the testimony of what they are pleased to call experience, in justification of their superstitions ; and cases which, in truth, ought to have been considered lucky escapes, have been triumphantly puffed off as skilful cures. Quacks, according to their boldness and way of addressing, (velvet and infallibility particularly) command success by striking the fancies of an audience. If a few, more sensible than the rest, are not easily gulled at first sight, when they see a man is never ashamed, in time pimp in to his assistance.

In 1782 a temple of health was erected in London, by an individual named Graham, containing a celestial bed, standing on glass legs, and decorated with the richest hangings ; he asserted that married people, deprived of the blessings of children, might have heirs by sleeping in this bed, for which he demanded modestly £100 per night ; and it is stated, that several persons of fashion have come to these terms. He moreover possessed, like the famous Paracelsus Bombastus, an elixir of life, which could prolong the existence of the individual as long as he pleased, wherefore he only asked the paltry sum of £1000, and more than one wealthy Croesus is said to have paid this extravagant price to be cured of folly. That people could be cured at more moderate terms the following anecdote will show :—William Clowes, a distinguished surgeon, tells us that in his time, an old woman promised to cure all diseases by a charm, for a penny and a penny

loaf of bread : being imprisoned for witchcraft, the magistrates promised to discharge her if she would reveal the nature of her charm, which she relates consisted in pronouncing the following verses :—

My loaf in my lap,
My penny in my purse,
Thou art never the better
Nor am I never the worse.

A blessing it would have been for man, if quackery had always been so simple. But the more incredible the promises held out to the public are, the more certain has been their success. We should compare quacks, to a blind man with a stick ; if in the struggle which takes place between the medicine and the disease, the malady is touched fortuitously, a cure happens ; but if the patient is touched, death will be the inevitable result. Strange thing ! The public notices this accidental success, and forgets, that for one who is cured, hundreds often are killed. Would not every one without hesitation sneer at the impudence of a quack, who promises to restore the sight of a man, whose eyes had been torn out ? Well then ! the case is exactly the same in a great many circumstances ; an organ, essential to life, is destroyed, or its tissue is altered, inasmuch that it is unfit to perform its functions ; the mischief therefore undoubtedly surpasses the most skilful combination of a physician, because it is utterly impossible to create new organs. This ought to be particularly remembered in many instances of pulmonary consumption, and almost all organic diseases, the tissue of the organ itself being affected.

Illness and health are viewed in the abstract, notwithstanding they are only varieties of existence, these states of feeling being linked together by a non-interrupted chain, obeying the same laws, and being the consequence of the same principle of action. To the vulgar eye, the various functions of the human frame and its infirmities, seem a sea agitated by the billows of a universal tempest, or the theatre of a general battle, where all the elements are in perpetual struggle with each other; but the penetrating eyes of a sagacious observer, discover in this chaos, in this apparent confusion, calm order and harmony; his treatment is founded on experience and knowledge, guided by a sound judgment, which recognizes and compares the powers of the animal economy with the violence of the disease, leaving nothing to chance, which can be managed by skill, knowing the various resources of nature, considering the patient in his interior and exterior relations, his age, temperament, sex, climate, season of the year, fixing what will suit best every individual, without adopting general rules sanctioned by custom, but contradicted by daily experience. Let us not, however, think this an easy matter, it requires a deep examination of the multifarious and minute modifications of the disease during its course, progress, and amendment; a calculation of all the chances of probability; tracing, in an accurate manner, the most convenient mode, according to the various positions in which the patient happens to be. After all this we may occasionally not succeed, but it will be gratifying to an honest, noble mind, having done all for the best. When the life of an individual is at stake,

a sacred duty devolves upon us to use all the circumspection, wisdom, and talents, with which we are endowed. Would we trust the welfare of a beloved wife, a tender mother, or a dutiful child, in the hands of quacks, whose mercenary and coarse feelings can value only the glittering of money? Their cold hearts cannot appreciate a noble action, nor possess true sentiments of humanity; they live upon your credulity, and well might I exclaim with the wise Solomon, ch. xxiii. v. 3, “Be not desirous of his dainties, for they are deceitful meat.”

I will shortly notice another set of men called bone-setters, who, without the slightest knowledge of anatomy, or of the human frame, acquire a surreptitious reputation for treating the various luxations of bones, pretending to possess a family secret, or to have received this gift by inspiration. The ignorant and credulous, always fond of the marvellous, and even the more enlightened part of the public, expose themselves to the coarse hand of bone-setters, who change often a sprain or a slight contusion into a real luxation or a fracture, applying to the evil which they themselves have produced, tight bandages, which impede the circulation, and deprive the limb of life. In this way I saw a young man, labouring under a spinal complaint, consult a fellow of this tribe, and return with a real dislocation of one of the vertebræ of the spinal column, which was followed by the most excruciating agonies, and at last, the death of the unhappy sufferer. The talents of those men are well pointed out by Martel, an eminent surgeon of one of the kings of France, who,

notwithstanding, he had cured the King of an alarming disease, was superseded by a celebrated bone-setter, but put his boasted talents to a too rigid test. An officer having broken his leg, the individual alluded to was called for, and Martel only allowed to be present at the operation; he however, had previously persuaded the patient to keep the broken leg in his bed, and to show the sound one to the bone-setter, who after having touched and moved it in every direction, declared, ostentatiously, that the fracture was extensive, and applied a most complicated bandage to it; the fellow, as may easily be imagined, was dismissed, and Martel enjoyed the rare satisfaction of convincing the bystanders of the propriety of always applying to talented, honest, and well informed surgeons.

Another class of men make mystic signs over the fracture, utter unintelligible words, assuring the patient that he will be cured in a few days: the surgeon is called too late to attempt the reduction, and the patient remains a cripple for life. Many hundred cases of this species of quackery are on record, which ought to be extinguished for ever, and true magistrates ought to punish this unlawful and horrible practice.

When those who possess a perfect knowledge of the organization of the human frame, meditate on the truly terrific quantity of noxious agents which surround us, and threaten from all sides our existence, they only wonder that the number of our diseases is not greater than it really is. All within us, all that surrounds us, is

susceptible of becoming a cause of illness; life itself is only a perpetual struggle against destruction. This great and mournful picture of the infirmities to which human nature is subject, therefore would certainly more deeply affect the feeling heart, were it not, on the other hand, for the immense resources which the medical art possesses. By the unerring wisdom of the Almighty, all the kingdoms of nature, all the countries of the world, their various products and industry, concur to furnish remedies against the various diseases, and offer means to prevent them. Is every thing not a remedy in the hands of him whose penetrating eye discerns the immense variety of means with which nature has entrusted him, and little would he deserve the name of a minister of nature, whose only skill consisted in the knowledge of simples, and the sterile task of writing prescriptions; forgetful in the meantime, that notwithstanding the innumerable resources of nature, and the useful informations gathered from all quarters of the world, medical science has its limits, and that of all evils to which "flesh is heir," some are incurable, and have become so identified with the constitution that the curative means resorted to are often worse than the malady: in short, that it is dangerous to cure some diseases, the removal of which nature cannot endure, and consequently are productive of inevitable death. Enlightened and rational experience can only determine whether remedies are requisite, useful, or noxious, and knows with precision the diseases which it is dangerous to cure. Guided by wise and unerring indications, the most dangerous poisons, as arsenic, opium, prussic acid, mercury, fox-glove,

belladonna, &c., become, in its hands, the most active and efficacious remedies, but very dangerous ones, with those who are unacquainted with their qualities. The ignorant, always self-confident, and incapable of reflection, fear little to disturb the functions of organs, whose laws are unknown to him ; he tries, by active remedies, to mitigate the most harassing symptoms, and acquires an ephemeral reputation. Periodical evacuations, ancient sores, cutaneous eruptions, &c., are cured as it were by magic. But, how often after this sudden cure and temporary relief, see we not arise a series of symptoms and accidents, a thousand times worse than the original comparatively slight malady. It is not therefore the use, much less the abuse of medicines, which constitutes medical skill ; no more do colours and pencils make the talent of the painter ; but the judicious and the accurate prescription of them, forms the basis of medical science. An exact knowledge of the disease, the power of remedies, and their action upon the human frame, can only promise a happy result. Would not every one who wanted to have his watch repaired, go to an artist who is well acquainted with its construction ? Yes, to be sure, you will say. Well then ! is it not absurd to trust the most complicated, the most delicate machine, in the hands of persons who have not the slightest notion of its structure and organization, of the multifarious causes by which it is put in motion, and of the means and instruments which can restore it ? The means employed among the ignorant, in all nations and ages, have been panaceas or universal remedies : the word indicates, at once, their value. It is well known

that diseases are only deviations from the healthy state; these morbid affections, being first local, become consecutively general; a state of nervous irritation engenders feelings which are various in their essence, and acquire various tints in the different organs, according to their nature, their part of action, and the various degrees of susceptibility. Consequently, the same morbid affection assumes different types.

An universal remedy ought to cure all diseases, and under all circumstances, whatever may be the organs primitively or consecutively affected. We must, therefore, says Virey, imagine all the human bodies to be in perfect æquilibrium, only susceptible of perfect health and one general disease. Such complexions, similar to each other, in their form and movements, must maintain themselves between all extremes; those beings constantly indifferent, must be neither too quick nor too slow; wake and sleep in perfect unison; eat and drink neither too much, nor too little; exempt from excess, as well as defect; they must feel pleasure and pain without excess; all their organs and functions must be as regular as the movements of a watch, pointing the hours. But we easily perceive that this imaginary state of health and perfection, amidst the general inconstancy of the surrounding agents, is not an attribute of the human constitution. We are old or young, male or female, weak or strong, active or slow; in one word, every one possesses a peculiar health, and is subject to particular diseases. Some of our organs claim superiority above the others, either

immediately on being born, or acquire it from our mode of living, the natural revolution of age or seasons, or from the quality of food, climes, and elements, which surround us. Let us now analyse what a specific or universal remedy is.

A specific remedy for a disease must cure the disease at all times, whatever may be the age or sex, and under all circumstances. Is it not insulting even common understanding, to adopt a perfect similarity of symptoms, and accurate identity of temper, in every individual who is fool enough to take it? It is a notorious fact, that one and the same specific disease originates from various causes. So intimately, says Fernel, are causes connected with diseases, that these cannot disappear as long as the others exist. I appeal, says Tissot, to every man of sense, who will be for a moment at the trouble to reflect on the different causes of disease, on the opposition of these causes, and on the absurdity of wishing to cure them all by the same remedy. After having imbibed this principle, people will be no more deceived by those tissues of sophisms, tending to prove that all maladies originate from one and the same cause, and ought to be cured by the advertised remedy; headache, for example, may proceed from a bad stomach, a common cold, nervous debility, gout, rhenmatism, &c. This clearly proves that headache cannot be cured by the same remedy: moreover, different persons possess different constitutions, proper or contracted habits, so that it is utterly impossible for the same empirical nostrum to create similar effects, under

multifarious circumstances and various times. An editor of a certain review makes the following remarks. “ With respect to the gout, that genteel complaint, we have a few words to say:—It is certainly a happy thing in this enlightened age; you no sooner allow that you have some complaint, than a thousand volunteer physicians start up, all mentioning things that are certain cures; these even in common complaints; but in the gout, that difficult subject, there are, it appears, a variety of remedies, though, perhaps not supplied by the faculty. A relation of mine happens, very unluckily for him, to have been afflicted by this tormenting disease for some years, and the following gratuitous prescriptions for the cure have been generously, but literally awarded, in such ways as the following:—How’s the gout? Very bad! What do you take? Reynold’s Specific. That’s a bad thing; it has killed several of my acquaintance; you should leave it off, otherwise you will soon die. Wilson’s Tincture is very good. Wilson’s Tincture is the Eau Medicinale! That has killed thousands. Wilson’s Tincture has killed one of my brothers; do not take that stuff—You should take the carbonated soda—You should take sulphur, magnesia and gin—There is nothing so good as Reynold’s Specific—You should take more care of yourself—You should always keep your body open—You should refrain from all vegetables—You should abstain from all kinds of animal food; from vinegar, mustard, pepper, malt liquor, wine, and spirits—You should live upon vegetables, and eat no meat—Keep yourself warm with flannels—You should not wrap up for the gout—Drink plenty of good strong

rum and water—Drink plenty of good brandy—You should drink plenty of Madeira—You should take buck-bean tea—You should go to Dr. Hogan—I put cabbage leaves to the affected parts—Apply leeches, and then a poultice—Never apply leeches nor poultices—Always let gout have its own course—You should use a flesh-brush—You should never touch the parts affected—You should never sleep when the pain is severe—You must not take too much exercise when confined to your bed—You should bandage up your legs with a great many yards of calico, to keep your parts from swelling—You should on no account keep the gout bound or confined—You should wear a flannel dress next your skin—You should not make too free with flannels, because you cannot with safety leave them off—You should take the warm bath—You should never take the warm bath unless you wish to bring on the gout—You should always wear a magnet in your waistcoat—You should wear several yards of list round your body—You should bathe your feet in salt, or saltpetre water, every day—You should often loose blood—Bleeding is death for the disease—You should steam the part over a pan of hot water—Madeira and gooseberry wine will bring on the disease—Take plenty of sulphur in your tea every morning—Be sure always to keep your feet dry—You should take the wine of colchicum; the root of meadow saffron steeped in water a few days, strained off and mixed with wine is all the go. Oh ! I say, have you heard what the King said at Brighton ? He said to one with the gout, you should go to my friend Wilson ; now you will have a royal dose ; a fine thing for Wilson.

Hopkin's, of Richmond, does wonders for the gout ; why don't you send for some of his medicine ? You should take what they call the Chelsea Pensioner ; he sold the receipt for £100. Mix some treacle, sulphur, magnesia, ginger, and guiacum—You should take as much exercise as possible—If you take too much exercise you will bring on the gout—Why don't you go to Bath ?—Cheltenham is the best place for gouty subjects—Eat plenty of cucumbers and onions—Cucumbers are too cold and dangerous for gouty habits—The white of a new-laid egg, beat up in a little warm water, taken fasting every morning—Eat two hard biscuits every morning, and drink hot water only—Use plenty of ether both outwardly and inwardly—Use half an ounce of ether when the gout is in the stomach—Apply castor oil to the parts affected—Rub in some oil of cabbage—Rub in the oil of swallows—Rub in vinegar—Rub in spermaceti—Rub in hogs'-lard and vitriol—Rub in the devil, or any thing you can catch hold of to give you ease," &c.

After this long enumeration of gratuitous and specific remedies, I do not, for a moment, hesitate to exclaim with the immortal Genevian philosopher, that it must be out of pure malice that men are ill, while all other complaints fare nearly in the same way as the gout. Let us not, however, fancy that the stock is already exhausted ; I forgot to mention, that among quack medicines, the different parts of the ass have been highly extolled, and employed as a remedy for all imaginable complaints. If the Greeks themselves, in a time that voluptuousness and sensuality

formed one of the most prominent features of that highly enlightened people, condescended to take internally the fæces of this animal as medicine, is it then to be wondered that other remedies, less disgusting, have had their turn as long as fashion kept up their credit? The Chinese prescribe in diseases of the chest, a preparation of the skin of the black ass, which, after crossing the large walls, became very popular, not on account of the marvellous cures it produced, but because it was rare and costly. If such encomiums have been bestowed upon the ass, it would ill become us to depreciate its merits, provided the beast remains in the limits prescribed by nature, and does not become a physician; we will not dispute the taste of them by whom it is patronised.

I hope to have now sufficiently proved that the immense variety of empirical nostrums, proposed and credited against specific diseases, is the most positive criterion of their inefficacy, and that it is a disgrace to any country, that a stamp duty should be put upon patent medicines. In almost every street, we have for sale, Evan's Poor Man's Cough Drops, Wessel's Jesuit Drops, Allen and Bell's Antibilious Pills, Vint's Antibilious Tonic Pill, Widow Welch's Pills for Female Complaints, Boerhaave's Red Pills, Congreve's Petroleum Pills, Morison's Celebrated Pills, and a thousand more, too tedious to enumerate. My heart grieves to relate the mass of sufferings and untimely deaths produced by the practice of taking these secret medicines. Bread of deceit, says the wise Solomon, is sweet to a man, but afterwards his mouth

shall be filled with gravel. This sentence I hope that every one may remember, who values his life. I will not deny that some family prescriptions, and popular remedies, may occasionally have proved beneficial, but the chief danger consists in their being taken without a positive indication in view. When we consider the number of persons who are in the habit of taking these drugs, it is more than probable that some must be cured ; but it happens also, says Tissot, in his advice to the people, that a sword plunged in the chest pierces an abscess, and saves the individual whom this malady would have killed ; however, generally speaking, such deep wounds inflicted by a sword prove fatal. Triller relates of a quack, who had his pocket filled with recipes of all kinds ; when consulted, he ordered the patients to draw one forth by chance, promising that the lot they drew undoubtedly would cure their complaint. A lady, suffering under excruciating pains of the chest, consulted this new Esculapius, and putting her hand in the miraculous pocket, drew a prescription for a clyster ; upon which she was seized with so vehement a fit of laughter, that an abscess in her lungs broke, and she fortunately recovered. Accidental success, therefore, compensates not the multifarious dangers arising from the blind and incautious administration of empirical nostrums. Another not less dangerous practice among persons of all classes, consists either in bleeding, vomits, or some kind of purgatives, though it often puzzles physicians in what cases they may be resorted to with safety. I recollect several instances of persons, who were as down-right killed by emetics, as they would have been by

daggers. Hundreds have met with an untimely grave by the injudicious use of bleeding and purgatives ; because nature cannot endure the violence done to her ; and still people, heedless of the numerous fatal instances, use, indiscriminately, those means, which the physician only ventures to make use of with the greatest caution. Suppose, for a moment, that a person, who has never played upon a violin, takes a fancy to elicit harmonious tones from this instrument, would not every one consider this attempt a folly ? and would the person alluded to not produce sounds, not only repulsive to the ear, but disharmonize the instrument ? Well, then ! does it never occur to you that you are in the same predicament as this fiddler ? utterly ignorant of the functions and laws of your body, the most beautiful and most complicated machine. You spoil this instrument, inasmuch, that the cleverest artist often cannot restore its tone. In a moral point of view, man ought to preserve his life and health, and not cast it away by using medicines which often undermine the constitution, and act as slow poison. Life is a gift of the Almighty God, and not of some common hand. Is it not, therefore, bidding defiance to all rules of wisdom, to shorten, or even endanger your life, and also to commit suicide ? It does not excuse you, that some respectable person has been cured, by such or such a remedy, because it depends upon the nature of the malady, and the temper of the sufferer, if you may be killed or cured. What difference is there to shoot, drown, or poison yourself, by some persons advice, or to do it by your own ; besides, your life is not your own, it may

belong to your wife, children, friends, and society at large. If you reject the advice of men who have devoted their life to medical studies, you will be deprived of the greatest of all human blessings—health !

Since the foregoing pages were written, the interesting trial at York, suggested the following addition :

As long as quackery was, if not sanctioned, at least tolerated, by government, little or no hope existed that the public would be protected from the dreadful consequences arising from the injudicious practice of trusting to the nefarious means, and unblushing falsehoods, daily put forth by the ignorant and inspired quacks, who live by the number of their dupes, and have thrived too long through the inconceivable apathy of government, and the accursed thirst of gold. Innumerable instances are on record of the deleterious effects produced by quack medicines ; but the poor sufferers, after having destroyed their health for ever, are unwilling to expose themselves, or to give a salutary warning to the public, being retained by that innate feeling of shame and self-importance, which leads us to conceal that we have been the unhappy victim of ignorance and fraud ; and although death, with all its woes, has been the consequence of their credulity, there is commonly a reluctance on the part of friends to resort to legal proceedings ; and unless, in a very striking case, like that which I am about to relate, the matter is generally buried in oblivion. Immortal honor and credit, for the sake of humanity, are due to Lord Lyndhurst, for having

convinced the world that the cherished and favorite Morison's pills, instead of simple, innocuous vegetable matter, contain the most active substances, which are deadly poisons, if not administered with a judicious discrimination. The numerous victims who have breathed their last by indulging in their favorite predilections for the Morisons, are over well known to regularly educated medical men; but it is time; also, that the public should take a salutary warning from doleful experience: the murder of Miss Cashin by St. John Long, and so many other manslaughters being almost obsolete and forgotten.

The gentle admonition recently given at York, I hope, will not be unwelcome to the strenuous patronisers of quackery; and if a short abstract, contained in the Medical Gazette, does not produce quackphobia, it will, at least, like mathematics, strengthen and refresh the memory, because precepts may lead, but examples draw.

George Webb, a dealer in Morison's pills, was put to the bar, charged with the manslaughter of Richard Robinson, to whom he had administered large doses of gamboge, aloes, colocynth, and other drugs. The deceased was but twenty years of age, and an apprentice to a linen-draper. He was seized with an illness, which proved to be the small-pox, and the prisoner undertook the treatment of him, by administering quantities of Morison's pills, of which he gave, in the course of the illness, as doses, so much as ten, fifteen, and twenty pills, at several times in one day. The first dose he gave the patient is said to

have been twenty of the pills. There were, of course, very copious evacuations immediately ; still the pills—the pills, continued to be thrown in, the prisoner insisting that the patient was doing well, until it being evident to the bystanders that the contrary was the fact ; medical aid was sent for when it was too late, only a couple of hours before the death of the patient. This was on Friday, the 27th of June last, on the eighth or ninth day of the eruption of the small-pox. An inquest was held on the 28th, when a verdict of manslaughter was returned. The only defence the prisoner had to make on the occasion was, that his treatment had been interfered with ; he affected to attribute the death of the deceased to the opening of a window on the last day of the illness, to ventilate the small close apartment of the patient.

Mr. West, chemist, of Leeds, was examined at the trial. He had carefully analysed two kinds of Morison's pills, marked No. 1 and No. 2, the remnants of those which had been administered to the patient. The former he found to consist of aloes and colocynth, one grain ; gamboge, half a grain ; and cream of tartar, three quarters of a grain ; together with a little ginger in each pill. No. 2 pills were of three grains each, consisting of aloes and colocynth, one grain ; gamboge, a grain and a half ; and cream of tartar, half a grain ; and ginger as before. Mr. West was cross-examined at considerable length by the prisoner's counsel, but nothing was elicited to shake his testimony.

The other professional witnesses were two surgeons and two physicians. Mr. James Allen, of York, surgeon, was called into the deceased on Friday the 27th, two hours before his death. The patient was labouring under confluent small-pox. The body was examined by witness in presence of Drs. Wake and Balcombe, Mr. Matterson, and others. They found the stomach and bowels much inflamed, the former approaching to gangrene at the cardiac portion. Mr. Allen considered that death had been caused by small-pox, aggravated by the use of drastic purgatives. These were decidedly improper; greatly lessening the powers of life, which were already much reduced by the disease. Opening the window had done no injury. Inflammation of the stomach rarely happened in small-pox.

Mr. Matterson, surgeon, deposed that there had been several cases of small-pox at York lately: but none of those that occurred after vaccination, save in the patient's case, proved fatal. Death was here accelerated by the pills.

The evidence of Dr. Walcome went to shew that the probable cause of death in this case was the small-pox, which was aggravated by the pills.

Dr. Baldwin Wake said that from the appearances which he observed in the body, if he had not known that the patient had had small-pox, he should have

attributed his death to inflammation of the stomach alone. The stomach appeared to have been acted upon by a virulent poison. Gamboge was extremely likely to produce such effects. He had cautioned, at different times, some of his patients against the use of Morison's pills, as he was aware they contained gamboge.

The mother of the deceased added that her son had been vaccinated when about a year old.

This closed the case for the prosecution ; when the counsel for the prisoner attempted to argue that there was no case to go to the jury, as there was no evidence to show that there had been any malice on the part of the prisoner, but on the contrary, that his conduct had been humane, and his treatment well-intentioned. The Lord Chief Baron (Lyndhurst), however, was of a different opinion ; he thought it was for the jury to decide whether there had been manslaughter in the case or not. Several witnesses were then called on behalf of the prisoner, to speak to character, and to testify to the virtues of the pills. The son of Morison, and one partner in the firm (Moat,) were examined, and confessed that gamboge did enter into the composition of the pills. His Lordship summed up, and the jury, after retiring for a short time, brought in a verdict of guilty ; and six months' imprisonment is the mitigated sentence since pronounced by his Lordship, for Webb was strongly recommended to mercy by the jury.

That a compound of violent purgatives should be considered a panacea for all diseases, might seem the ne plus ultra of human folly, did we not observe that the public credit them whose tongues speak wonders, and swallow with the utmost voracity the pills and lies propagated by the newspapers. But as lying is the vice of a slave, and truth the attribute of a free and liberal spirit, it behoves us candidly to state that the component parts of Morison's pills are very imperfectly mixed, probably from large quantities being prepared at a time, and the mass not triturated with sufficient care. We have repeatedly known cases where half a dozen pills have produced no effect; and yet, on taking one or two more, most violent and almost uncontrollable purging had resulted; a circumstance easily accounted for by supposing the first dose to have contained little more than cream of tartar and ginger, and the second to have been nearly undiluted gamboge. This valuable hint, taken from the Medical Gazette, perfectly coincides with my experience, and that of other respectable members of the profession in this town, and may account for some apparent discrepancies as to analysis.

*Editor of the Edinburgh Medical and
Surgical Journal*
With the Author's compliments
OF

MONOPOLIES IN LEARNING;

WITH REMARKS

ON THE PRESENT STATE

OF

MEDICAL EDUCATION,

AND

ON THE CONSTITUTION

OF THE

SCOTCH UNIVERSITIES.

By ANDREW BUCHANAN,

GRADUATE AND REGENT OF THE FACULTY OF MEDICINE IN THE
UNIVERSITY OF GLASGOW.

Pudet hæc opprobria nobis,
Et dici potuisse et non potuisse refelli.

GLASGOW :

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MDCCCXXXIV.

OF
MONOPOLIES IN LEARNING.

Every member of a mercantile community is aware of the evils arising from monopolies, that is, exclusive privileges of dealing in articles of commerce, whether granted to individuals or to corporate bodies. All are in denouncing as injurious to the common weal, the great Eastern monopoly in Tea, and the great Western monopoly in Sugar. Is it not then, strange, that we should so seldom hear of the evils of a monopoly affecting a commodity far more valuable than either Tea or Sugar, and existing not in remote colonies but in the very centre, and throughout the length and breadth of these realms?

There is no species of property which a man is more justly entitled to call his own than his powers of mind, and the knowledge which, by a life of study, he has accumulated. Why, then, is he not allowed to use this property to every fair advantage? Why is he not entitled to impart his learning to others, and receive for it a just remuneration? Why should the laws of our country permit any body of men, or, what is still worse, any one man to monopolize any branch of learning, and say to those who cultivate it, "Your labour is vain; you may sow, but you can never reap: this field of science (or of letters, as it may be) has been given by law exclusively to us; cultivate it, if you will, for, as you will, we alone can carry home the harvest?"

The monopoly of learning, or exclusive privilege of dealing in that commodity, is a most unjust encroachment upon the natural rights of every man who culti-

vates his understanding. Among the natural rights of man which no positive law can justly interfere with must surely be enumerated the right of employing ingenuity and other powers of mind which God has given him to the best advantage. Upon this right sanctioned as unalienable by the Law of Nature, a monopoly of learning is a direct encroachment. It is not less an encroachment upon another right which is one of the main objects of Civil Laws to maintain inviolate,—the right of property, for it takes away the marketable value of our mental stores, and thus renders them useless to the possessor.

But how does this monopoly affect the interest in Learning itself? I answer the question by another. I ask what becomes of the man who is interdicted from prosecuting a study to which he has been devoted? He is mean virtually interdicted—by being told that the fruits of his study have no marketable value. If he be a rich man, science or literature may lose nothing; he may hold on his course of study incited by the love of truth or by the love of honourable fame. But seldom is a student rich? As seldom as a rich man is studious. And if the student be not rich, how does the interdiction operate? Dire necessity, the necessity of seeking subsistence, compels him to have recourse to some lucrative employment which monopolists have yet absorbed, to labour perhaps no longer with his mind but with his body, or to be engaged upon some irksome, because uncongenial task, the time which it would have been to him the highest if it would have been the purest human happiness he have devoted to his favourite study.

Monopolies in Learning are, therefore, attended with this injurious effect upon learning itself, that they render the cultivators of it necessarily few, drive away from the pursuit of it many who, by their genius might have shed lustre upon letters, or by their patient research and native force of mind, might have extended the boundaries of science; or who, at least in a humbler, but not a less useful sphere, might have been instrumental in diffusing learning, by impa-

ers their mental stores and their habits of men-
discipline.

Does Learning sustain no other evil by being
the subject of a monopoly? It does, and a most
one. The extent of this additional evil
depends upon the condition of the monopoly. Some
privileges are granted to Corporate Bodies, every
one of which possesses the right of teaching, that
paying out his powers of mind and his learning
to the best advantage. Much more frequently, how-
ever, the monopoly is granted to a single person. In
the former case, if the members of the corporation be
pious, the love of gold, or the purer love of science
alone, may excite an honourable competition, and
the additional injury done to learning by the monopoly
is but little appreciable. But in the latter case,
where there is but one individual who has the right of
teaching, how vast is the additional injury!

Let us first suppose the individual who has the sole
right of imparting knowledge, to have the know-
ledge to impart, and to possess ordinary talents, or
talents superior to the ordinary standard. Yet what
incentive has this man to labour! He need fear
no competitor treading on his heels. Why put himself
to unnecessary pain in making discoveries himself, or in
becoming himself familiar with the discoveries of others?
His emoluments are secure, and they are the same, or
nearly the same, whether he discharge his duty well, or
ill. Whoever knows human nature, knows
what must be the consequences of such a system; and
who has known the privileged orders among the
Jesuits, must have seen its paralyzing influence too
well exemplified.

The case just supposed is the least unfavourable to
the system we are considering. Let us now suppose
that the monopoly has not been bestowed on account
of superior talents and learning, but, as often happens,
has been obtained by political intrigue, by family con-
nection, by private friendship, by servility, or from the
in the part of a patron of being rid at the cheapest
of the inopportunities of a dependant. The man chosen

from such motives cannot be expected to be, in an instance, the best fitted for the duties he has to perform. He may be a grovelling being, who cares nothing for the interests of learning, and only values his important office for the emoluments it brings. To nothing of moral habits, he may be a man of no intellect. He may be incapable of maintaining authority over a juvenile auditory. He may be destitute of the power of communicating to others the knowledge he possesses; or last of all, he may not possess the knowledge he is appointed to communicate. This last circumstance monopolies in learning from monopolies of every other kind. All monopolists must possess a certain stock of the commodity in which they are privileged to trade, without that their chartered rights could be of any value. The monopolist of learning on the other hand, if he only have his charter, need not be solicitous to his stock in trade; for his peculiar privilege is to give for a price fixed by law or by custom, what is not a sort of commodities, and in whatever quantity, he thinks fit.

The additional evils attendant on the monopoly of an individual, in the circumstances last supposed, are too obvious to require comment. Even in the case in which a lack of zeal, on the part of the private teacher, is the only deficiency that can be laid to charge, it is impossible to estimate the extent and duration of the resulting evils. Those who are taught by a man of this kind, cannot catch from him the enthusiasm that has no place in his heart, and almost probably, therefore, regard the subject of their studies with indifference or dislike; and since the sentiments of one generation are influenced by those of the generation before it, if the flame be once extinguished the day may be far distant, when a worthy successor shall succeed in rekindling it.

I have thus endeavoured to show that all monopolies in literature and science are most unjust and injurious to learning. They are unjust, because they trench on the natural rights, which every man

country ought to possess—the right of employing the powers of his mind, like those of his body, to the greatest advantage; and the right of enjoying, and being paid to a fair account, the property which consists in knowledge. They are injurious to learning by diminishing the number of those who cultivate it necessarily very small, debarring all besides from any participation in the profits which it yields; and by exerting the most unpropitious influence over the few private cultivators of it, secluding them from all salutary competition, and fostering in them bad habits, and vicious sentiments, that may through them be transmitted to unborn generations.

I have only farther to say of Monopolies in Learning—that I do not know any one advantage of any whatsoever, with which they are attended, to counterbalance the many and great disadvantages enumerated; and having said this, I have fully expressed my opinion of these Monopolies.

I now descend from a general to a particular question. I select the Monopolies in Medical Science, because I am most familiar with them, and because they are well fitted to illustrate my general proposition. MEDICAL
EDUCATION.

But I do not wish to shift the discussion* from the general to the particular question. The medical profession is not the only one where the rights of man by mental industry and disposing of mental property are unjustly restricted, or nullified by monopoly.

All the professions we name *learned* are in respect placed in the same circumstances. I hope, therefore, to see the members of those professions unitedly co-operate in an attempt to shake off a yoke oppressive to all of them, by the legitimate means of public discussion and representation to Par-

This paper was read first before the Glasgow Literary and Philosophical Society, and afterwards at the Andersonian Soirée, December last. The author begs to acknowledge himself indebted for many valuable suggestions, to the Gentlemen who took part in the interesting discussion which ensued on both

liament, and I feel convinced they will be aided that attempt by all who feel interested in the advancement and diffusion of knowledge.

In the medical profession, as is well-known, there are three principal *grades*, the individuals belonging to which receive respectively the names of Physicians, Surgeons and Apothecaries. I propose, very briefly, to describe the course of Education which must be gone through to confer a legal title to these professional distinctions.

Education
of Physi-
cians.

I shall first speak of the education of Physicians, the most respectable, and, in Scotland at least, the most numerous of the members of the medical profession. I shall only account it necessary to describe the system of education pursued at the Universities of Edinburgh and Glasgow; because the legal title of the great majority of Physicians practising throughout Great Britain and her colonies, consists in a medical degree conferred by these Universities. At Edinburgh alone, from a hundred to a hundred and fifty students every year, receive, in the University phrase, the highest honours in medicine; while the number of medical graduates from the English Universities, from those of Aberdeen and St. Andrew's, is comparatively trifling.

The education of Physicians at Edinburgh and Glasgow is the subject of a monopoly of the most exclusive kind. The science of medicine is divided by the Universities into a certain number of branches. The University of Edinburgh forms fourteen branches, Anatomy, Surgery, Practice of Medicine, Institutes of Medicine, Midwifery, Chemistry, Materia Medica, Medical Jurisprudence, Clinical Medicine, Clinical Surgery, Practical Anatomy, General Pathology, and Natural History. The Glasgow University recognizes only eight branches, leaving out the six last enumerated. Each of these branches of Medicine is monopolized by an individual. This individual receives a grant from government, or the other patrons of the University, entitling him to exercise during his lifetime the exclusive privilege of teaching that particular branch of medicine to which the grant relates.

to desire to become Physicians, must be trained by an individual, and by him alone. It is of no consequence that he may have been originally unfit for the functions vested in him; or that he since may have become lazy, or dissipated, or superannuated; or may be so completely lost authority over his students, that they only assemble to hoot at him, grin in his face, or indulge in more open acts of insubordination, that the necessity of attending upon his prelections is as operative as ever. Certificates of attendance upon a man's Course of Lectures, and upon his alone, as long as he lives, are required by law; and to what the law requires, whoever wishes to become a Physician must necessarily conform.

It is difficult to conceive a system of education more utterly irrational than this, and fraught with more numerous and more serious evils—more calculated to foster presumption, carelessness and sloth, in the possessor of the monopoly, and to check the spirit of medical improvement in every one else.

But I may be told that, in contradiction to my statements, the Universities of Edinburgh and Glasgow have long been famous as Schools of Medicine; that many eminent Professors have adorned, and do at present adorn both; and that, to both, numerous students flock annually to receive their medical education.

In answer, with respect to the eminent Professors who have adorned the Edinburgh and Glasgow Universities, that these few out of the many were eminent in spite of the system under which they taught, and in consequence of it. As to the number of students who flock to Edinburgh and Glasgow to receive their degrees in medicine, the answer is still more obvious. The young men who repair to Edinburgh or Glasgow, intend to earn their livelihood as Physicians, and they must take the steps required by law to become Physicians. Now, there is no mode of being legally constituted a Physician but by obtaining the degree of Doctor in Medicine, either from an English or from a Scotch University: and, to do the Scotch Universities justice, the system of education which they

prescribe, irrational though it be, is nevertheless much better, and cheaper, than the system of Oxford and Cambridge. The Universities of Edinburgh and Glasgow are preferred, not because they are good, but because there are none better to be had. The number of students at these Universities is, therefore, no argument for their excellence. One might just as well say there were but one ferry-boat between Dover and Calais, or between Port-Patrick and Donaghadee, though the excellence of the boat was demonstrated by the number of the passengers.*

Education
of Surgeons
and Apothecaries.

The education conferring a legal claim to the title of Surgeon, is nearly the same as that required of a Physician, but generally more complete. A more limited education is marked out for the Apothecary if he confine himself to the mere retailing of drugs without aspiring to the treatment of diseases.†

The education of Surgeons and Apothecaries, like that of Physicians, is strictly monopolized. The monopoly, however, is of a far more liberal, and therefore though not less obnoxious in principle, of a less harmful

* Before quitting the subject of the education, now required by law, of Physicians, I may remark, that I have described above a system of regulations established at no very distant period in the Universities of Scotland, and still strictly enforced in the University of Edinburgh. Some important modifications, however, have been recently introduced by the Universities of Glasgow and St. Andrew's. The University of Glasgow recognizes the certificates of all private teachers in London and Dublin; this is in so far liberal; but is it justice to extend to strangers in London and Dublin a privilege withheld from teachers in Glasgow and Edinburgh, whose qualifications the members of the University can much more readily ascertain? The University of St. Andrew's has very recently published a set of regulations by which they accept of certificates from all teachers who are members of the Royal Colleges of Surgeons of London, Edinburgh or Dublin, or of the Faculty of Physicians and Surgeons of Glasgow.

† In England no test of qualification is required of an Apothecary, or retailer of drugs. An Englishman has, therefore not the least security when he sends for a dose of salts, that he will not receive a dose of oxalic acid; or, that instead of calomel he may not, in a perfectly legal manner, be made to swallow corrosive sublimate, or the white oxide of arsenic.

character. Instead of being vested, like the monopoly for educating Physicians, in individuals, who possess the sole privilege of teaching as long as they live, the monopoly of education in Surgery and Pharmacy is vested in certain corporate bodies, every member of which has the right to teach any of the branches of medicine constituting the prescribed curriculum of education. The only exception to this statement is, that of the University of Glasgow, which a few years ago assumed to itself the power of educating, and licensing Surgeons, according to the same system of individual monopoly by which it educates Physicians. In every other instance the education of Surgeons and Apothecaries is carried on by corporate bodies, every member of which has the right of teaching. In the Royal College of Surgeons of London there are some thousand members; in the Worshipful Company of Apothecaries there are nearly as many; in the Royal College of Surgeons of Edinburgh, there are an hundred and one, and in the Faculty of Physicians and Surgeons of Glasgow, there are ninety-nine. Now, the difference is incalculable between a monopoly vested in the person of one individual, and a monopoly vested in an hundred or a thousand individuals. Among these hundred, or thousand members of the corporate body there is the freest competition, so that instead of only one teacher for each branch of medicine, there are at least as many as may be required by the number of applicants for instruction. Moreover, these teachers cannot, like the sole monopolists, fall asleep altogether, or dole out such a modicum of instruction as may suit their inclination. They are, on the contrary, compelled to maintain themselves on the very highest level of the science which they teach, and to use their most endeavours to advance their pupils to the same elevation. If the spirit of emulation does not incite them to do this, motives of self-interest will; for they soon find out, that inattention and ignorance bring down them their own punishment, by a transference of the emoluments of tuition to more industrious and able competitors. The immeasurable superiority of this

system over the system of individual monopoly adopted at the Universities, must be at once apparent to all who know human nature. We may add, that almost every eminent man, who has filled a professorial chair in an University, has first earned his reputation under the wholesome discipline which this system enjoins. There can, therefore, be no doubt that the simultaneous operation of a more liberal system of tuition has greatly mitigated the evils resulting from the University monopolies.

Another circumstance which takes away almost entirely the exclusiveness of a monopoly from this department of medical education is, that every man has it in his power to become a member of the monopolizing body on certain conditions. These conditions are, producing the certificates of education require undergoing an examination, and paying a certain sum as entry-money. Open, however, as this system is, and immeasurably superior to the individual monopolies of the University, still, it is a monopoly, and is therefore, in principle unjust. A poor man may be unable to pay the entry-money, and a man perfectly qualified in point of knowledge to undergo any examination, may not have acquired his knowledge in the exact manner prescribed by the corporation; access to which is, therefore, denied him. Moreover, it is to every man a galling consideration, that he is compelled to purchase with money what is his birth-right for such, in every free country, must be accounted the right of employing, for every fair purpose, the power of his understanding, and disposing of his stock of mental wealth to the best advantage.

Such, then, is a faithful picture of Medical Education. There is no part of it that monopolists have not absorbed. The greatest and most important part of it is subject to the monopoly of individuals, the most obnoxious of all monopolies, because the most oppressive in its operation, and the most injurious to the cause of learning. The remaining part of it is subject to a less rigorous, and, therefore, less hurtful monopoly, but which is still an encroachment upon

its which should be guaranteed to every subject of
 the government.

That our present system of medical education re-
 quires amendment all are agreed, and Government is

MEDICAL
 REFORM.

preparing to amend it. The objects which should
 be kept in view are, to render the system *just and*
efficient, and to see that those objects are fully attain-
 ed, is the great concern of the public. Whatever be
 the plan of his Majesty's Government, if it attain these
 objects, it cannot be otherwise than good. The details
 of the plan are comparatively of little consequence ;
 as we may reach the same haven by different
 vessels, so various plans may be proposed which shall,
 by different means, accomplish the same desirable ends.

Let us first inquire how far the system, now existing,
 admits of being reformed, and we shall then be able
 to judge of the merits of the scheme, so generally po-
 pular throughout England, of superseding the existing
 system by another fundamentally different.

If, then, the Government of this country, after duly
 considering the present state of our Universities, shall
 think fit to retain them, as an integrant part of our

Reform of
 the Univer-
 sities.

national system of education, it is clear, that the mono-
 poly of individuals in teaching must be wholly abolish-
 ed. For, till that be done, the Universities must con-
 tinue to be, as they at present are, drags upon the
 intelligence of the country. Perhaps no better regu-
 lation could be made than that by which the right of
 teaching should be restored to all Graduates of the
 Universities, whether in Arts, in Medicine, in Law, or
 in Theology ; I say that the right of teaching should
 be restored to the graduates, because it is well known
 to all who have studied the history of Universities,
 that the essential privilege and duty of all graduates,
 whatever faculty, is to teach ; and that the *brevium*,
diploma which they receive on finishing their studies
 is intended to constitute them teachers, under the
 names of *Doctores* and *Magistri*. These names
 (Teachers and Masters) are of themselves sufficiently
 expressive of the nature of the functions of a graduate.
 The original charter of the University of Glasgow,

it is ordained that those who have finished their studies and are found duly qualified, shall obtain, "*Docentiam, ut alios erudire valeant.*" The graduates were indeed the only teachers recognised by the original constitution of the Universities. They not only possessed the right of teaching, but for a certain period they were under the obligation to teach when called upon, so that the University might not suffer from want of teachers.

The steps are easily traced by which the transition was effected from the original to the present state of our Universities. The graduates employed in teaching received a certain regulated fee from those whom they taught. To relieve the students from this burden, and to secure the permanence of distinguished teachers to the University, it was at length enacted that some of the more eminent graduates should receive salaries on the condition of their teaching gratuitously. The establishment of salaried graduates, or professors, as they afterwards came to be called, was soon followed by important consequences. As the obligation upon graduates to deliver lectures was only enforced when a sufficient number of voluntary teachers did not come forward, the granting of salaries may be said to have dissolved the obligation, by ensuring the presence of the professors. A still more important consequence was, that when the graduates now attempted to deliver lectures, they were for the most part no longer able to procure auditors, because the students preferred the gratuitous instructions of the salaried professors. The practice of lecturing was thus seldom exercised by the graduates, and in process of time, altogether discontinued. It was soon, therefore, nearly forgotten; and at length, the right to exercise it was boldly denied by the professors, who having now no dread of competition, while they retained their salaries, charged fees as at first.

University
of Glasgow

I hope the importance of the subject, will be a sufficient apology for deviating a little from the direct line of our argument, for the purpose of showing that the history of the University of Glasgow, is in strict

accordance with the general historical outline which I have just traced.

The University of Glasgow was established by a bull of Pope Nicholas V., in the year 1450. Of this bull, or original charter of the University, the following is an abstract, and the last part, distinguished by printed commas, a literal translation.

Considering the utility of learning, the application of James II., King of Scotland, to have an University established at Glasgow, and the fitness of the City of Glasgow for that purpose, We erect and establish in the City of Glasgow, a general seminary (gen-
 eral studium, or university) for Theology, Law,
 Arts, and every other lawful study (omni aliâ licitâ
 facultate). We ordain that the Doctors, Masters,
 Rectors, and Students, enjoy the same privileges,
 liberties, honours, exemptions, and immunities as the
 Rectors, Doctors, and Students of the University of
 Bologna: and that the Bishop of Glasgow, for the
 time being, be Chancellor of the University, and have
 the same authority over the Doctors, Masters, and
 Students, as the Rectors of the University of Bologna.
 We ordain, with respect to those Students, who have
 obtained the license of Teaching (Docendi licentiam,
 quibus erudire valeant) in the faculty in which they
 have studied, and apply to be created Masters or
 Rectors, that they shall be presented to the Chancellor,
 who is to take all the steps requisite for the purpose,
 and if they are found worthy, to bestow upon them,
 the honours sought and the license of teaching. "Those
 who having been examined and approved of at the
 University of Glasgow, shall have obtained the license
 of Teaching, and the honours before-mentioned,
 from that time forward, without any other examination
 or approbation, shall have the full and free power of
 governing and Teaching, both in the City of Glasgow,
 and in all other Universities in which they may desire
 to govern and to teach, notwithstanding all statutes
 or customs to the contrary, although confirmed by
 the Papal sanction, or by any other kind of
 confirmation whatsoever. Let no man, therefore,

rashly dare to infringe what We have Erected, Constituted, and Ordained; and whosoever shall presume attempt it, be it known to him, that he will incur the indignation of Almighty God, and of the blessed Apostles, Peter, and Paul."

With respect to this Charter, it need only be observed, that the only functionaries of the University recognised by it, are the Chancellor and the Graduates, and, that the functions of the latter are expressly specified, as being to teach in the University, and govern it, that is, to have a voice in the management of its affairs. The right of governing, however, does not belong to all Graduates indiscriminately, but only to those engaged in teaching. Hence the distinction of Graduates into Regent, and Non-Regent, the only actually engaged in teaching, being entitled to the privileges, and appellation of Regents. We may also remark that the members of the University at the present day, recognise, in the fullest manner, the validity of this ancient Charter; as is obvious from the fact, that it is upon the indefinite phrase, "*quâvis aliâ licitâ Facultate*," that they found their pretensions to the recently assumed prerogative of granting Surgical Diplomas.

No material change in the constitution of the University appears to have taken place till the period of the Reformation. At that time, the members of the University were dispersed on account of their attachment to the Church of Rome. In the year 1554, James VI., gathering together the scattered remnants of the University, bestowed on it a new Charter, commonly known by the name of the *Erectio Nova*. According to this new Charter, considerable funds were derived from the Rectory and Vicarage of Govan, and granted to the University, and twelve persons were appointed to reside within the walls of the College University buildings. These twelve persons are the Principal, three Regents, four poor Students, a Factor, the Servant of the Principal, the Cook, and the Janitor. The duty of the *Gymnasiarcha* or Principal, is defined to be to teach Divinity, Hebrew, and

iac, to preach on Sundays at Govan, and to have general superintendence of all the members of the college. He is to reside in the College, never leaving without permission obtained from the collegiate body; and if he sleep without the walls for three successive nights without leave, he is to be deposed. Three Regents are to receive salaries for teaching; the first is to teach Rhetoric and Greek, the second Latin and Geometry, and the third Natural Philosophy.

The four poor Students, or Bursars must be really poor, and deserving of encouragement; and it is especially committed to the Principal to see that they be not admitted instead of the poor, nor drones in the number of those who might be ornaments to the University.

Different views have been taken of this Erection, or new Charter. An opinion, supported by high authority, is, that the new Charter completely abrogated the old one, destroying the Papal constitution of the University, and establishing in its place a Protestant School or College intended for the education of Protestant clergy. The members of the University on the other hand, regard the new Charter as a confirmation of the old one. They confer degrees in Medicine, Law, and Theology, although the new Charter does not authorize them to confer any such degrees. In every other respect they regard the new Charter as a confirmation of the old one, except in so far as changes upon the ancient constitution of the University are specifically ordained.

Adopting the latter opinion, sanctioned by the majority of the members of the University, I would remark, that the most important change introduced by the new Charter, is that by which three Regents are appointed to be supported from the funds, and to receive salaries. The branches of study to be superintended by these Regents are specified. It is, however, manifest, that the salaried Regents were not intended to be the only teachers in the University, but that the honorary Regents were to continue to officiate as in the ancient constitution. It is expressly said

that the Students after attending the three salaried Regents, shall proceed "*ad graviora studia.*" ("*Volamus adolescentes pileo donatos ad graviora studia contendere.*") Now as no salaried Regents are appointed to superintend these "*graviora studia,*" must have been meant that they were to be superintended by the voluntary Regents as formerly, that by any Graduates who chose. The new University Charter, therefore, clearly admits the right of teaching as belonging to the Graduates generally, in the same manner as under the ancient constitution; the voluntary Regents being recognised by it as regular functionaries of the University, as well as the salaried Regents or Professors. But the door had been opened by which the whole body of Graduates was soon to be expelled. They were to be stripped of their privilege of Regency, that these might be bestowed on salaried teachers, appointed successively by the University, and by the Crown. The members of the University appointed four additional Professors of Arts and Theology, and the Crown furnished a complement of Professors in the other Faculties. Thus the voluntary Regents were completely superseded, and it is not generally known, even among themselves, that they have a legal title, derived from the Charters of the University, to exercise the right of teaching.

The present members of the University may urge in their own defence, that if the Charter be violated by withholding the privilege of teaching from the Graduates, the violation was the deed of their predecessors, and that they did no more than conform to the practice established by use and wont when they entered the University. They cannot, however, offer the same apology for the violation of a solemn promise which every member of the University makes to every Graduate in conferring on him his degree. This promise is made publicly, and under all the circumstances which can give solemnity to an obligation, and is thereafter ratified by a written document under the seal of the University, and bearing the signatures of the Pri-

and of all the Professors. In the ceremony of conferring a degree in Medicine, the very Reverend Principal, after calling God to witness his sincerity, creates a candidate a Doctor, and confers upon him all the privileges which in any country under heaven belong to Graduates in medicine, and among these he specially confers the privilege of teaching. The diploma, or written document, signed by all the members of the University, and delivered to every Graduate, is equally efficacious in conferring upon him "*pōtestatem plenissimam de re medicā legendi et docendi.*" These words, they mean any thing, must mean that the Graduates of the University are to possess the powers of reading and teaching, backed by the authority of the University, and accompanied with all the privileges which the University can confer. That this was the meaning they were intended to bear, is certain from the history of the University. Yet in defiance of this obvious interpretation, and in contempt of all good faith, the members of the University refuse to recognise instructions given to Graduates as constituting any part of the curriculum of education, and reject their certificates as scornful, as they would reject certificates from the most reputable rate of mankind.

I have perhaps, laid more than due stress upon the ancient usages of the University of Glasgow, and the contents of its Charters and Diplomas. A cause supported by so many reasons of justice and expediency, ought not to be made to depend on the interpretation of the clauses of a parchment. I therefore leave the subject by remarking that in endeavouring to procure the abolition of monopolies in our Scotch Universities, when we should not forget to represent to Parliament, that those monopolies are in opposition to the original constitution of the Universities, and in violation of all good faith toward the Doctors and Masters of their creation, we should rest the prayer of the petition chiefly on the ground that all such monopolies are oppressive in their operation, an encroachment on the natural rights of freemen, and subversive of the best interests of learning.

English
schemes of
Medical
Reform.

All who have been educated at the Universities naturally cherish towards them sentiments of gratitude and respect, and are not less powerfully influenced in their behalf by the associations and predilections of early life. It may therefore be confidently predicted that throughout Scotland, the reform of the Universities would be a measure much more generally accepted than the substitution in their place of any other system of education. In England and Ireland on the other hand, from the less popular form of the Universities they excite less sympathy, and the public opinion of late, been on many occasions decidedly expressed in favour of a plan of medical reform, by which the exclusive privileges of the Universities would be very much circumscribed. The following sketch of a system of medical education conveys a correct idea of the spirit by which these plans of reform are pervaded, although it differs from them in many of its details. It is founded on principles that might be applied to the most comprehensive national system of education.

Of this system associations of learned men, that might be named *Licensing Colleges* form the foundation. The business of the colleges, is first, to license teachers, and second, to license practitioners in the various branches of medicine. To discharge their duties with impartiality, the members of the colleges ought on no account to officiate as teachers. The number of licensing colleges required would probably be found to be six in all, two for each of the great divisions of the United Kingdoms: for England, one in London, and one in Liverpool; for Scotland, one in Edinburgh, and one in Glasgow; and for Ireland, one in Dublin, and one in Belfast. The number of members in each College would require to be determined by the duty they have to perform.

The most important part of the duty of the Colleges would be the licensing of teachers. The only qualification required for the office of Teacher, should be the possession of a satisfactory share of general literary and scientific knowledge, and an intimate acquaintance with the particular subject to be taught. Many

antages would result from raising the standard of qualification for this office as high as possible. The respectability and usefulness of the Teachers would thus be secured, and a severe course of study rendered imperative on all aspiring to the office. The only other duty of the Colleges would be, conferring licenses to practise the various branches of the healing art, on those who had gone through the prescribed curriculum of education, and whose proficiency in their studies had been ascertained by a strict and impartial examination.

The system of medical education in England and Scotland, is to be brought under the consideration of Parliament very soon, in consequence of a quarrel among the monopolists themselves, as to the extent of their respective privileges. The worshipful Company of Apothecaries of London, claims all England for its own, denying the right of Scotch Licentiates to practise medicine in any part of that country, and treating as ignorant interlopers all who attempt it. There can be no doubt that this act of intolerance is prompted by a lust for gain, and not by any zeal for the interests of medicine, for it is well known that the Scotch Licentiates are better educated, and therefore generally speaking, better qualified to practise the various branches of the art than the Licentiates of Apothecaries' Hall. But out of evil, good may come, and I cannot but hope it will come, if by a proper representation to Parliament, the attention of the public is awakened to the present condition of medical education. It is to be regretted that the Universities are not more directly parties in the dispute. They are, however, involved in so far as University Graduates often rely upon their medical degrees, as conferring a right to act as *general practitioners*, or in other words to conjoin with the business of a Physician that of the Surgeon and of the Apothecary. The Universities will not, therefore, I trust, be altogether deprived of the benefits of public scrutiny, and whoever considers the subject attentively, must be convinced, that the evils resulting from the monopoly of such a body as the London Apothecaries, are mere

trifles, when compared with the evils inseparable from the system of monopoly by individuals, now prevailing in our Scotch Universities.

CONCLUSION. In conclusion, I return to the general question, illustrate which the subject of medical education was introduced.

By monopolies in learning, I do not mean any exclusive privileges belonging to members of Universities and other corporations, of laying up stores of learning for private consumpt, since that privilege belongs undoubtedly to them, and to all persons whomsoever; I mean what the words "monopoly of learning" strictly import, the exclusive privilege of selling learning. Such monopolies, therefore, are purely matters of traffic, and as such are to be judged of according to the ordinary principles of Political Economy. Trying them according to this standard, we have endeavoured to demonstrate, that they impose restrictions upon mental labour, and upon the disposal of mental capital, which are both unjust and impolitic.

Mental Labour is regulated by the very same principles that regulate labour of every other kind. If the labourers are numerous, then we have the usual effects of competition, industry, dexterity, and moderate wages: if, on the contrary, the labourers are few in number, then they can enforce their own claim, and we have as usual carelessness, bad work, insolence and exorbitant demands; and these evils attain the maximum when, as in the Scotch Universities, there is only one labourer, and can be no more. Mental labour is therefore subject to the same laws, as labour of every other kind, and it is surely alike entitled to the protection of the laws. There is surely not more oppression in prohibiting a man from exerting his thewes and sinews in an honest calling, than in prohibiting him from exerting the powers of his mind that he may derive an honest profit from the exertion of them.

If there be oppression and impolicy in the restrictions imposed upon mental labour by the monopoly of education, there is not less impolicy and injustice

restrictions imposed on the disposal of mental capital. What member of a mercantile community, possessing some valuable commodity to dispose of, could not feel that he was unjustly treated, were any individual to say to him, "that commodity, valuable as it is, can be to you of no use, for the exclusive privilege of selling it belongs by law to me"? Would he not, and in the few instances where such injustice is still tolerated, does he not exclaim against the law as most partial and oppressive? Yet this is the very language which every Scotch Professor is daily addressing to all around him; and every member of a privileged fraternity, to all without the pale of his corporation. A man may exhaust his youth and strength over the midnight oil, or he may travel to foreign countries in quest of knowledge, but to what profitable use can his acquisitions be applied? Knowledge is in this country an interdicted commodity, having no marketable value but when exposed for sale by a monopolist. This surely is an encouragement to learning worthy of an enlightened Government!

There are, however, special cases in which monopolies are just. The patent right which secures, for a certain number of years, the profits of a new invention to the author of it, is just and fair. The public, in this case, willingly submits to the temporary disadvantages inseparable from the monopoly, that it may bestow an equitable remuneration on the ingenuity of the inventor. It will not, however, I believe be pretended, that the monopoly of learning is at all of the nature of a patent right. If the privileged teachers taught only their own discoveries, there would be some show of justice in the case. I need, however, scarcely say, that if the new truths emanating from these sources formed the only stream that flowed in the privileged channels, the thirst for knowledge would be very moderate, indeed, on the part of the auditory that should be satisfied by quaffing it. But it was not for the purpose of making so invidious a remark, that I introduced this subject. I introduced it for the purpose of mentioning a case where the oppression of the

existing monopolies is felt with peculiar aggravation. This case is, in some respects, the very reverse of a useful discovery secured by a patent right. It is the case of the discoverer of an useful truth excluded by a patent right from all participation in the benefits of his own discovery. To explain myself, let us suppose that Harvey lived at the present day, and in the City of Glasgow, and that he were now first to promulgate the great discovery that has given immortality to his name—I mean the discovery of the circulation of the blood. So noble a discovery would entitle him to the very first place among the cultivators of the science of Physiology; and those who desired to be instructed in that science, would flock from all quarters around so distinguished a master. But would the instruction of Harvey be received by our Universities and other licensing bodies as constituting part of a regular medical education? Most assuredly they would not be received; and they would thus be divested of all the value in so far as it was a value in money. But in the meantime, the privileged teachers would become acquainted with Harvey's discovery, and they would thenceforth derive from it all the pecuniary advantage from which they had debarred the discoverer himself. The monopoly in this case is, therefore, as I have said, the very reverse of a patent right; for it excludes the discoverer from all participation in the benefits of his discovery, and transfers them to the monopolists, who by it thus not only permits but compels to perpetrate an act that from its very enormity, has no name in the catalogue of literary crimes. If a man meanly steals the thoughts of another, he is said to be guilty of Plagiarism; but to wrest from any one by main force his literary possessions, is an act of Robbery, of which the possibility was never contemplated, and for which therefore, there is no distinguishing appellation.

The state of our Scotch Universities has hitherto attracted little of the public attention, which has been diverted from them by the abuses which stand out so prominently in the Universities of England. In comparison with the latter, our Scotch Universities have

ally been regarded as paragons of purity and
 ency. Now, while I admit that their cheapness,
 more popular form, and the wider system of in-
 struction which they embrace are so many favourable
 features in the contrast, it cannot, I think, be denied
 that the constitution of the English Universities is in-
 feriorly superior, that it does not recognize the mono-
 poly of any individual in teaching, but, on the con-
 trary, requires a plurality of teachers in every college,
 thus securing so many additional cultivators of learn-
 ing, and stimulating their zeal by the principle of
 emulation. I have endeavoured to point out the im-
 perfections in our Scotch system. In none of our
 Universities are those imperfections essentially inherent,
 as in the University of Edinburgh. The Charter
 of James VI., from which that University derives its
 constitution, is remarked, even by the Royal Commis-
 sioners, as being distinguished for the narrowness of
 its provisions common at the period when it was granted. It
 grants the monopoly of teaching on the Professors
 appointed by the magistrates of Edinburgh, and in-
 terdicts all other persons from teaching within the pre-
 scribed limits of the city. The reform of the University of
 Edinburgh must, therefore, be sought altogether on
 general principles of expediency and justice; for
 no one will contend, that it is reasonable, that the
 monopoly of a narrow-minded pedant of the sixteenth
 century should trammel the national institutions of
 Great Britain in the middle of the nineteenth century.
 The other Scotch Universities possessed, originally,
 a constitution which rendered them well adapted to
 promote the objects for which they were instituted—
 advancement and the diffusion of learning. But
 abuses have gradually crept into them; and they are now
 less efficient than they might be, in diffusing learn-
 ing, while to all advancement of it they are absolute
 obstructions. To endeavour to procure a reformation
 of these abuses, I consider to be the duty of every man
 who is himself educated, or takes any interest in the
 education of others; and, as we are now blessed with
 a Government that has already so often listened to the

voice of the public rather than to the whisperings of interested individuals, I entertain no doubt, that a judicious representation to Parliament of the present state of education throughout Scotland, would be followed by the abolition of those monopolies, the nature and effects of which it has been my object to illustrate.



